

18. All actions are wrought by the energies of nature only. The self, deluded by egoism, thinketh : " I am the doer."⁰—(iii. 27.)
19. Entrenched in egoism, thou thinkest " I. will not fight;" to no purpose thy determination; nature will constrain thee.—(xviii. 59.)
20. O son of Kunti, bound by thine own Karma, born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform.—(xviii. 60.)
21. Even the man of knowledge acteth according to his own nature; beings follow nature; what shall restraint avail?—(iii. 33.)
22. That being so, he verily who—owing to untrained Buddhi—looketh on his **Self**, which is isolated, as the-actor, he of perverted intelligence, seeth not.—(xviii. 16.)
23. When the Seer perceiveth no agent other than the Gunas, and knoweth **That** which is higher than the Gunas, he entereth into My nature.—(xiv. 19.)
24. Knowledge, the knowable and the knower, the threefold impulse to action; the organ, the action, the actor, the threefold constituents of action.—(xviii. 18.)
25. An action which is ordained, done by one undesirous of fruit, devoid of attachment, without passion or malice, that is called Sattvic.—(xviii. 23.)
26. But that action that is done by one longing for desires, or again with egoism, or with much effort, that is declared to be Rajasic.—(xviii. 24.)
27. The action undertaken from delusion, without regard to capacity and to consequences—loss and injury (to others)—that is declared to be Tamasic.—(xviii. 25.)

28. Liberated from attachment, not
asserting the per^
sonality, being an egoist, endued with
firmness and vigor,
unturned by success or failure, that
actor is called
vic.—(xviii. 26.)